

THE CHRISTIAN CENTURY

The Man That the Ages Want.

"The man who is strong to fight his fight,
And whose will no force can daunt,
While the truth is truth and the right is
right,
Is the man that the ages want.
He may fail or fall in grim defeat,
But he has not fled the strife,
And the house of earth shall smell more
sweet,
For the perfume of his life."

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

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The Christian Century

A CLEAN FAMILY NEWSPAPER OF
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Brief articles on subjects of interest will
find ready acceptance. Conciseness is al-
ways at a premium. News items are so-
licited and should reach us not later than
Monday of the week of publication.

CHURCH EXTENSION NOTES.

Two annuities have been received re-
cently by the Board of Church Exten-
sion, \$500 is from a sister in Des Moines,
Iowa, a member of the University Place
Church, of which Bro. Medbury is pas-
tor. On February 1st an annuity gift
of \$4,000 came from a brother in Kansas.
This last is the 211th gift on the annu-
ity plan. For information concerning the
annuity plan, address G. W. Muck-
ley, Cor. Sec., 600 Water Works Bldg.,
Kansas City, Mo.

At the meeting of the Church Exten-
sion Board on February 4th, there were
fifteen applications for aid from twelve
different states, aggregating \$36,000.
These are the applications which have
accumulated in a little over a month. A
million dollar church extension fund is
needed speedily.

BAPTIST CONGRESS AD- DRESSES.

The addresses delivered at the Baptist
Congress at Baltimore in November by
Baptists, Free Baptists, and Disciples on
the "Organic Union" of the three bodies
have been published in a separate
pamphlet, and are now ready for distri-
bution. The pamphlet contains the ad-
dresses delivered by Rev. Warren G.
Partridge, D. D., Prof. A. S. Hobart, D.
D., Rev. Frank M. Goodchild, D. D., and
Prof. Geo. E. Horr, D. D. (Baptists);
Prof. Alfred W. Anthony, D. D., Pres.
J. W. Mauck, LL. D. (Free Baptists);
and by Rev. F. D. Power, D. D., and Er-
rett Gates, Ph. D. (Disciples).

At a conference of the representatives
of the three bodies it was decided that
the importance of the theme and the
character of the addresses made it de-
sirable that they reach a larger audience
than was present at the Congress. It

was agreed to print the addresses sepa-
rately and distribute them among the
ministers and others who might desire
them in the three bodies. I asked for
1,000 copies to distribute among the Dis-
ciples. Please announce to your readers
that any one who may desire a copy
may have one free of charge by sending
name and address to Errett Gates, 5464
Jefferson avenue, Chicago, Ill. They will
be sent as long as they last, and if the
call for them exhausts the supply and
warrants it, another supply will be se-
cured.

The cost of the printing and distribu-
tion of the 1,000 copies will amount to
about \$75.00. I agreed to be responsible
for the share that was set apart for the
Disciples. If any of our readers desire
to make a contribution to help bear the
cost, send it to the undersigned. If
more than the amount needed should be
contributed the balance will be turned
into the treasury of the Congress of the
Disciples. Errett Gates.

THE TENTH ANNUAL CONGRESS of the DISCIPLES OF CHRIST

First Christian Church, Bloomington,
Ill., March 31, April 1 and 2, 1908.

Officers.

President, W. F. Richardson, Kansas
City, Missouri; Secretary, W. C. Payne,
Lawrence, Kansas; Edgar D. Jones,
Bloomington, Illinois; Finis S. Idleman,
Des Moines, Iowa; I. J. Spencer, Lex-
ington, Kentucky.

PROGRAM.

Tuesday, March 31—10:00 A. M.
Conference of the American Christian
Education Society; 2:00 P. M. Chair-
man, W. F. Richardson, Kansas City,
Missouri; Devotional, J. M. Philpott, St.
Louis, Missouri; Welcome, Adlai E.
Stevenson, ex-Vice President of the
United States; Response, by the Chair-
man; Hymn; Address, "The Unshep-
herded Church and Ministerial Supply,"
G. B. Van Arsdall, Cedar Rapids, Iowa;
General Discussion; Appointment of
Committees; Benediction; 8:00 P. M.
Chairman, David Shields, Salina, Kan-
sas; Devotional, E. W. Allen, Wichita,
Kansas; Address, "The Redemption of
the Child," Dr. Hastings H. Hart, Su-
perintendent Illinois Children's Aid So-
ciety; Benediction.

Wednesday, April 1—9:30 A. M.
Chairman, W. F. Turner, Joplin, Mis-
souri; Devotional, S. S. Lappin, Stan-
ford, Illinois; Address, "Sanity in Evan-
gelism," Earl M. Todd, Manchester, New
Hampshire; Address, "The Church and
Men," Arthur Holmes, Philadelphia;
Discussion; Benediction; 2:00 P. M.
Chairman, T. E. Cramblett, Bethany,
West Virginia; Devotional, R. E. Hier-
onymus, Eureka, Illinois; Address,
"Closer Relations Between Baptists and
Disciples," Dr. Charles Hastings Dodd,
Baltimore; Discussion, F. W. Burnham,
Springfield, Illinois; Benediction; 8:00
P. M. Chairman, J. H. Gilliland, Bloom-
ington, Illinois; Devotional, Willis A.
Parker, Emporia, Kansas; Address, "A
Humane View of the Labor Struggle,"
Mary McDowell, University of Chicago
Social Settlement; Benediction.

Thursday, April 2—9:30 A. M. Chair-
man, Mrs. Helen E. Moses, Indianapolis,
Indiana; Devotional, O. W. Laurence,
Decatur, Illinois; Address, "The Race
Problem," J. M. Rudy, Sedalia, Missouri;
General Discussion; Address, "Centen-

nial Ideals," C. S. Medbury, Des Moines,
Iowa; Benediction; 2:00 P. M. Chair-
man, George H. Grone, Philadelphia,
Devotional, W. W. Sniff, Paris, Illinois;
Address, "Sunday School Pedagogy,"
Henry F. Cope, Secretary Religious Edu-
cation Association, Chicago; Discussion;
Business, (a) Reports of Committees;
(b) Election of Officers; Benediction;
8:00 P. M. Chairman, W. P. Aylsworth,
Lincoln, Nebraska; Devotional, F. P. Ar-
thur, Grand Rapids, Michigan; Address,
"Devotional Material of the Old Testa-
ment," H. L. Willett, Chicago; Benedic-
tion.

WHAT MISSIONARIES HAVE DONE.

Missionaries have translated the Bible
into about seven-tenths of the world's
speech.

Missionaries have done more than any
one class to bring peace among savage
tribes.

One missionary alone, Robert Hume,
in India, distributed through a great In-
dian famine \$1,000,000 of relief funds.

"Perhaps the one most useful drug in
medicine is quinine and the world owes
it to the Jesuit missionaries of South
America."—Dr. Keene.

All the museums of the world have
been enriched by the examples of the
plants, animals and products of distant
countries collected by missionaries.

The export trade of the United States
to Asiatic countries jumped from about
\$58,000,000 in 1903 to about \$127,000,000
in 1905, which was due chiefly to mis-
sionary influence.

Missionaries were the first to give any
information about the far interior of
Africa. They have given the world more
accurate geographical knowledge of
that land than all other classes com-
bined.

It is to missionary efforts that all
South Sea literature is due; there is not
a single case on record of the reduction
to writing of a Polynesian language by
another than a Christian worker.

It was missionaries who discovered
the Moabite stone, thus unlocking the
records of a forgotten empire; also the
Nestorian tablet, by which a new chap-
ter in early Christian history was re-
covered.

African rubber was first discovered
by Wilson of the Gaboon mission;
Khaki, the dye used for soldiers' uni-
forms, was discovered by a missionary of
the Basel mission on the west coast of
Africa.

During the nineteenth century mis-
sionaries reduced to writing for the first
time 219 spoken languages, for the pur-
pose of Bible translating. Bishop Patte-
son alone gave a written form to twenty-
three Melanesian languages, and made
grammars in thirteen of these.

The missionaries have expanded the
world's commerce. The trade with the
Fiji Islands in one year is more than the
entire amount spent in fifty years in
Christianizing them. A great English
statesman estimated that when a mis-
sionary had been twenty years on the
field, he was worth in his indirect ex-
pansion of trade and commerce ten
thousand pounds per year to British
commerce.

A mother is a mother still,
The holiest thing alive.

Coleridge.

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No. 6.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE BLOOMINGTON CONGRESS

The annual Congress of the Disciples of Christ is now almost within sight. It will assemble in Bloomington, Ill., March 31, and April 1st and 2nd. In another column we print the program and a message from Edgar D. Jones, the pastor of the First Church in Bloomington, whose hospitality will be enjoyed by the Congress. The central position and the interest of the program promise to make this the best attended Congress in the series of gatherings since 1899 when the first one was held in St. Louis.

The purposes of the Congress are quite different from those of our national conventions. The latter are inspirational in character and concern themselves with the activities of the church in its organized work of missions, education and philanthropy. The Congress on the other hand is the open forum for the discussion of questions of the hour, but is not legislative in any sense. It is understood that no votes are taken at the Congress, save such as have to do with the very limited field of organization for its continuance from year to year. All the more valuable therefore are its deliberations because of their purely suggestive character and the impossibility of their becoming in any sense a legislative feature of our brotherhood.

When the Congress was first discussed in August, 1898, in a company of Disciples which felt that the time had come for such a gathering, it was suggested that the following departments of thought, with others, should be recognized upon the programs of the Congresses from year to year. 1. Education, 2. Biblical study and literature, 3. Theology, 4. Literature, including notices of recent books, discussions regarding our own literature, and special literary themes, 5. Christian worship, 6. Church organization and Methods, 7. Sociology, 8. The pulpit, and 9. Christian Union.

It will be seen by any one who studies the programs of the Congresses in the past, or the forthcoming gathering at Bloomington, that these ideals have been steadily kept in mind. A wide range of themes has been surveyed, but every one of them falls more or less directly under some of the above rubrics. The Congress is therefore the educational center for the pulpit and class-room workers among the Disciples of Christ; while every other group in the brotherhood is certain to find help and inspiration in these sessions.

R. E. A. CONVENTION.

The fifth convention of the Religious Education Association is to be held in Washington, D. C., February 11 to 13, and the theme is to be the relation of morals and religious education to the life of the nation. The program which has just been received is exceedingly attractive. Many of the most prominent educators and religious workers in the

country are to participate in the session. More than a hundred addresses and papers are to be presented, on such subjects as "Enlarging Ideals in Morals and Religion," "The University and Social Conscience," "Young Men for the Ministry," "Graded Curricula in Sunday Schools," "Moral Training in the Public Schools," "The Relation of Fraternal Education to the Life of the Nation" and "The Education of the Conscience of the Nation."

One of the particularly interesting features of the convention will be the reception of the delegates at the White House by President Roosevelt, on which occasion the president will deliver an address. On the evening of the same day, February 12, addresses appropriate to Lincoln's Birthday and its general significance will be delivered.

The complete program, with full information for those who desire to attend the convention, will be furnished by request to the executive office, 153 La Salle street, Chicago.

JAMES SANFORD LAMAR.

A telegram from Howard T. Cree, Augusta, Georgia, received last week, brought the sad word that James S. Lamar had entered into rest Thursday, January 30, at the home of his son, Judge Lamar, in that city. Death came to this servant of God in his seventyninth year.

James Sanford Lamar was born in Gwinnett county, Georgia, May 18, 1829. He graduated at Bethany College in 1854, and was selected as pastor of the Christian church in Augusta, beginning his pastorate during the yellow fever epidemic of that year. He continued to occupy the pulpit for nearly thirty years and saw his congregation grow from a handful, meeting in a schoolhouse until the erection of the present church, to a large and influential congregation.

He took a lively interest in the various activities of the city, and was identified with its charities, and was for several years president of the Augusta Orphan Asylum.

Mr. Lamar was a man of high literary attainments, and throughout his long life was esteemed as one of the most scholarly men of the Christian church. He was co-editor with Dr. Daniel Hook and Dr. A. G. Thomas of the first periodical published by the Disciples in Georgia, *The Christian Union*. In 1859 he published his first book, "The Organon of Scripture, or The Inductive Method of Interpretation," and this was followed by his "Commentary on Luke," and "First Principles and Perfection, or the Birth and Growth of a Christian," and later by "Memoirs of Isaac Errett."

Several years ago the church which he served so long as pastor, conferred upon him the title of pastor emeritus, as a token of affectionate esteem, and his presence at the services was always noted with pleasure.

The death of Bro. Lamar removes a loyal Disciple, than whom none gave himself more freely to the cause he served, and none was of wider influence in southern states especially.

PASSING STRANGE.

It is strange how the missionary propaganda is ignored by many students of oriental affairs and by many Christians. Benjamin Kidd says, "It is not improbable that to the future observer, one of the most curious features of our time will appear to be the prevailing unconsciousness of the real nature of the issues in the midst of which we are living." Lecky, the historian, writing of the beginning of Christianity, speaks to the same effect. He said, "No more did the statesmen and philosophers of Rome understand the character and issues of that greatest movement in all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians who were profoundly conscious of decomposition around them; that all these writers should have utterly failed to predict the issue of the movement they were then observing; and that during the space of three centuries they should have treated as contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in any period of religious transition." Dr. Gulick of Japan, states that it is beyond dispute, that no more potent though silent influence is exerted in the removal of race-misunderstandings and prejudices, and for the upbuilding of the era of good-will between the white and the yellow man, than is exerted by Protestant missionaries. Viewed in this light the missionary enterprise becomes of the highest national and international importance.

Under the direction of Rev. Charles Stelzle, head of the labor bureau, of the Presbyterian church, correspondence courses may be taken by ministers in the study of applied Christianity. For some time these courses have been open to Presbyterians, but yielding to the demand created by the timeliness and practical value of the study and the efficiency of the leadership of Mr. Stelzle in his field, instruction will not be limited to Presbyterians. The increasing interest among Disciples in labor problems and kindred social questions gives assurance that many will wish to avail themselves of an excellent opportunity for further study along lines so practical. We shall publish in an early number an outline and description of this course.

Man is born for uprightness.

Correspondence on the Religious Life

George A. Campbell

Ardent had seen enough of men, knew enough of human nature and was sufficiently acquainted with the schools of religious thought as not to be astonished at Critic's expressed doubt, but nevertheless replied with the unctious of a stump speaker: "That we are to continue after death in glorious consciousness is as great a certainty to me as is my presence here with you two preachers." Great affirmative assertions have the peculiar effect upon Critic of some time bringing out the comedian which had a large place in his soul. So with a broad grin on his large mouth and his eyes laughing with cynical irreverence he answered: "Well, Ardent, I would like to hold your bodiless soul up against the light and see what kind of a thing it would appear to be. Wouldn't it be a funny spectacle?" All laughed but none felt that the remark was in keeping with the theme of discussion.

Ministers talk on the sacred themes so much that some at times assume a flip-pant familiarity therewith.

Men take off their shoes the first time they visit holy ground; but the everyday inhabitants of the place are apt to be vulgarly indifferent to its sanctity.

After the laughter had subsided Ardent said, "I am an optimist in everything and for three hundred and sixty-five days in the year, and a fraction thereof. This exuberant and universal optimism I carry over into my belief of the immortal dead. Yes sir. There is no ending. We are ever going to continue on and up. It is optimism you need, Mr. Critic, just robust, laughing, hilarious optimism."

"Optimism is alright," replied Critic, "if it be accompanied by clear thinking, otherwise it is simply comfortable delusion, and you must know, Ardent, that there is not a single rational argument for believing in immortality. Truth is best even if it hurts. The truth at any cost, even at the cost of all our fondly preserved religious delusions, is the object of our age. The day for hugging falsehood to your breast, caressingly petting and calling it good is past. You, Mr. Ardent, are living with the men of the superstitions centuries if you are clinging to irrational beliefs."

Ardent had been to school as well as Critic and his pride was slightly touched. At such times he defended himself by relating the names of the philosophers and church historians and psychologists he had studied under. After going over the list he said: "So you see there are great authorities on my side as well as on yours. In fact there are more."

Argument never makes progress when the disputants begin quoting "authorities." "Authorities" are often "blind men who cannot see afar." In our religious discussions we had best look to the tried light within us and go as far as we can in its rays—for there are no others that can illumine the upward way. It is good to listen to "authorities" and learn what we can from them. But to lean upon them for enduring support is for the cripple to trust the tiniest reed. Only as we ourselves have appropriated truth should we use it in our confident assertions. Every soul that seeks for support the authority of another must be a lean soul. And then the earth's great have no eyes to see be-

yond death. They are as limited in their vision as the most humble of us.

The argument between Ardent and Critic was now well started. It continued well towards the close of the afternoon. They touched upon many phases of the absorbing subject. We will indicate but a few.

Ardent, I would have you understand that I am strictly scientific and philosophical in my thinking. But I find no difficulty in affirming that the dead shall live beyond the grave. Why, all nations possess that faith. The very universality of it argues its truthfulness.

Critic. It argues nothing of the kind. It rather argues the selfishness of the race; and the lack of man's imagination. He exists now. He is used to being conscious. He has so little imagination that he cannot think of himself as being other than he now is.

Ardent. Instinct is never false. The animals are divinely and infallibly guided by it. Do you think their instinct is truer than the intuition of immortality within the bosom of man?

Critic. Life is full of delusions. Instinct often errs. To believe a thing is not to make it so. Life has much of the decoy. Instinct does not guard against it. The bird-going-South-in-the-winter-theory has no scientific application to the subject in hand. The illusions of life are everywhere. The mirage promises to the traveler life, but instead gives him death. Once I saw a sparrow apparently with great pleasure washing itself in water. But it turned suddenly to zero and the poor wet bird froze to death. Its instinct served it poorly.

Ardent. Nothing can be destroyed. Matter but changes its form. Is it reasonable that mind so transcendently greater than matter can be destroyed? No! It must go on, amid all changes. It cannot pass into nothingness.

Critic. Matter is wonderfully changed, though not destroyed. If your reasoning holds so may mind be. And then who knows but what mind is closely related to matter?

Ardent. This life is a probation. We just begin to learn to love here when we have to go hence. There must be some other world where our love shall come to its fruition and where the probation of this life will be seen to be meaningful.

Critic. Your theory of probation is not true. Is this life a probation for the countless children who die in infancy? Is it a probation for them who are born to crime? Is it not a place where many learn to hate rather than to love? Is it a probation for the idiots? No; it is an idiotic theory that fails to square with the facts of life.

Ardent. Very well, your argument I will use against you. Everybody does not seem to have a square deal here. In the next world everything will be made right. The very injustices of this life demand another.

Critic. "If a man cheats you once you must seek another deal with him so that he can be over liberal? Not so. If this world is unjust what right have you to suppose another would be better?"

Ardent. "Because the God who made us is just and loving and will certainly some day correct all wrongs."

Critic. "What reason have you to believe in God at all? There is no God. There is a great force in the world but a God as we have been taught never. Have you ever heard him or seen him? Or seen any one who has? No. Nature is all. There is no eye to pity and there is no ear to hear. All your beliefs in immortality rest on the assumption that there is a God; but resting on the greatest of false assumptions they must soon pass away and we will live in the light, reason, cold reason if you choose to call it such. But it is truth, and we must hold to truth at any cost."

After this sweeping negation of Critic there was silence for a few moments, after which Average said, I have not seen God, but I know Him and be assured Critic he does exist, is here now, is everlasting and we shall dwell with him forever. There are evidences that you are ignoring. You, with your eyes in the dust, are missing the stars. Your own best self has not been talking this afternoon. It is your more sensual self—narrowed by too much academical criticism that has been negating all our cherished beliefs. Your soul has evidences, if you would but cultivate them, or even if you would not suppress them, that would lead you to a firm belief in God and the eternal ongoing of yourself. Christ is a revelation to every soul who opens his heart to him. You have entirely ignored him this afternoon.

Critic. "Well, Average, it seems that you can never come to the modern way of thinking. Your mysticism is mist; and Christ too is ever shrouded in unpenetrable mist. Nothing can be proved of him. No miracle ever having happened, of course, he never rose from the dead. That is a pure figment."

Average. Critic, did death ever claim from you any very intimate friend?

Critic. No, but our beliefs can never rest in sentiment for if—

There was at this point great commotion in the refreshment place and on the street. Critic with ashen face grabbed his hat and was off before the others knew what was the matter. As he rushed out they heard him say in a weird wild voice never to be forgotten, "My God, the Iroquois Theater is on fire and she is there!"

A MOTTO FOR TO-DAY.

Thomas Curtis Clark.

Not for the eyes of men
May this day's work be done,
But unto Thee, O God,
That, with the setting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes.

St. Louis, Mo.

Once among the Scottish highlands, Queen Victoria, storm-stayed, took refuge in a cottage. Not till after she had gone did the simple-hearted housekeeper learn who it was she had been sheltering under her roof. Angels, kings, queens, princes, and princesses have been entertained unawares, but whoever today opens his home to the stranger in the name of Christ, entertains Christ Himself.—C. E. World.

If a man take no thought about what is distant, he will find sorrow near at hand.

The Awakening of the Lion

John Ray Ewers

Is the church at a crisis? Is the church always facing a crisis? Perhaps we are always passing through a crucial period. One wonders, however, whether every period in the last nineteen hundred years of our ecclesiastical history has been as full of mighty revolutionary forces as this period in which you and I live. On one side it is a time of golden materialism, and on the other of various mystical cults. Here are the vast multitudes of working men arrayed against the money barons. Dr. Crapsey insists that we are standing at the death-bed of a great religion, while Dr. Torrey thunders the shibboleths of orthodoxy in the ears of mixed hordes. Socialism grows with phenomenal rapidity. Its leading English exponent loudly denies his faith in God, Jesus and the church. Socialism is surcharged with many of the ideals of Jesus and many of its leaders challenge our ministers in the zeal and enthusiasm of their propaganda. Labor unions in their demonstrations of brotherliness throw down the gauntlet to the cold, dignified churches that are accused of not even noticing the strangers that hesitatingly (or in quest of copy) venture within the gates. Higher criticism gives an entirely new point of view to Bible study, while modern science gives an entirely new place to the church. Present-day philosophy gives a new perspective to all life and thus to religion. Modern invention reduces the world to a tiny ball, flashing wireless messages, throbbing with commercial industry, girt with hoops of steel, humming the tune of unending toil.

These are but a few of the many movements that rush and swirl in our present world. In the midst of all this stands the church—a rock in the flood. The church is challenged but is meeting the challenge. The church is misunderstood, hated and avoided by many, but the church was never as vigorous nor as powerful as to-day. In many ways the church needs more careful adjustment to the times. Intellectually and socially the adjustment is not now perfect, but Jesus is big enough for every age, and wise heads and loving hearts inside the church are seeking with all their might to correlate Jesus and modern conditions. "The gates of hell shall not prevail." The church shall endure. It shall do this because the sons of the kingdom are willing to love, suffer, toil and teach as Jesus did.

Not only is the church rapidly adjusting herself to the intellectual and social conditions but there are certain great movements appearing inside the church that augur well for the coming days. Chief among these is religious education, as evidenced in the wonderful Sunday school movement. This is phenomenal and epoch making. Another great movement is seen in the organization of the women. And finally the men have awakened. The church MAN is now a factor to be reckoned with. He has shaken off his lethargy. He has entered the arena. Sin trembles at his approach. The lion is awake. The modern man was not awakened roughly by the sharp prod of a desperate church. Gradually the sight of the human Jesus has taken the place of the vision of the ghostly Christ. Jesus, Lion of the tribe of Judah, has challenged the hearty ad-

miration of virile men. To be like the real Jesus and to do work to-day in his spirit is the master motive, the ruling passion. Denying one's self and carrying a cross, men glory to tread in the footsteps of Jesus. The Christ of the scourge purges the modern city and hamlet, drives out the saloonkeeper, the grafter, and the sinner of every variety. Who dares to say that the ideals of Jesus are not very evident in the public opinion of to-day? Who dares to question the motive and the power of the churchman of this present time?

One of the most significant movements of modern times is the simultaneous awakening in nearly all the churches Protestant and Roman, of the men. In New England, the Roman Catholic Hibernian society boasts that it has taken the place held formerly by the Puritans. The Romanists have one million men organized in America. The various Protestant bodies (our Protestant groups are nearly as closely united as the many divisions inside the Roman hierarchy) have thousands and thousands of men organized.

The tremendous vigor of this movement is only realized when one pauses to consider that it has taken place in spite of the intense commercial demands, in spite of the blunting effects of modern materialism, in spite of the demoralizing effect of much self-indulgence, in spite of the supposed decay of faith, in spite of the amusement craze, in spite of the rise of the cults, isms, societies and unions. Simultaneously and voluntarily this army of men has appeared. The optimist rejoices.

A writer in a recent magazine has rightfully said that too much time was spent upon methods. The one question is "How?" No method has awakened the men, no method will awaken others, no patent process will solve the problem of men in the church. The men have gotten together in response to the call of the human Jesus. The all-controlling idea is to do Jesus' work in modern society. Loyalty to him and therefore to his work is the secret of power. Only the big, brave, virile man of to-day is a Jesus-man. You cannot bait him with a pink tea. You cannot hold him with a silken thread. You cannot amuse him with a silly performance. He is "Business in Christianity." He is a king. He is a lion.

Having said so much regarding the "commanding purpose" of the men's movement, let us admit that there are some factors, in the business of reaching and holding and using men, call them "methods" if you will, that are vital. Among others the following may be mentioned:

(1) The type of men which predominate in any given congregation determines the type of men attracted and held in that church. Broad, free, cheerful, liberal, truth-loving, public spirited, devotional men will attract after their kind and vice versa.

(2) The type of preacher in the pulpit, as well as the kind of men in the pews, is a factor and an important one in the attracting and guiding of men. Given a preacher who is a prophet of the living God and a disciple of the living Jesus, who is intellectually, morally, socially

strong, clean and gracious, who is, with all this, virile, possessing that something called "manliness," and the men naturally gather round him. They are as loyal to him as ever was Napoleon's old guard.

(3) Sane evangelism is a powerful factor in winning men. By sane evangelism I mean that earnest, insistent upholding of Jesus which, after due teaching and emphasis upon the necessity of decision, leads a man to gladly and wholeheartedly accept Jesus as an ideal and inspire in life and work. Such evangelism will not lack enthusiasm nor persistence.

(4) When men are won by the attractiveness of Jesus, as set forth in the message and in the personalities of the men of the congregation and of the minister, then men are to be held by giving them large tasks to perform. Jesus was not concerned in little, petty, trifling performances. When he talked of work he meant something that called for the most heroic effort, and the exercise of the utmost nerve and heart. Blood and iron were in his "work." Men are concerned in action. Give them the task of cleaning the Augean stables of local municipal filth. Give them the task of religious education in the church. Commit to them the work of carrying the financial load of the church in a manly way. Give them work harder even than their own business demands, and they will accept it gladly and feel and know that they are doing something worth while.

(5) The Sunday school is of so much importance, and is an organization already at hand, therefore, let me speak a word especially about men's work in it. One of the very best methods of getting hold of men is by means of the Men's Bible Class. Men should also manage the school and shape all its policies. The Sunday school cabinet should be nine-tenths men.

(6) The Men's Club is of value just in proportion as it has some worthy purpose in view, and holds to that. The object may be evangelistic, educational, benevolent, or some other equally lofty and unselfish aim. The club is a means, not an end.

The details of all these methods must be worked out to fit every local situation. Thus there would be a great difference in their adaptation to a country parish, and to a parish in an industrial center. But the adjustment is delightfully possible.

This new army of men needs directing. God send us a prophet! God send us a group of unselfish men who, under Jesus, can and will lead us out against the hosts of sin. The liquor traffic is trembling to its fall. Grafters are on the run. Corporate injustice is being attacked. Oh, men of the churches, arise and smite. Follow your king to victory.

Youngstown, Ohio.

Not His Fault.

Pa Twaddles—"Tommy, I am not at all pleased with the report your mother gives me of your conduct today."

Tommy Twaddles—"I knowed you wouldn't be, an' I told her so. But she went right ahead an' made th' report. Jest like a woman, ain't it?"—Cleveland Leader.

Large Sermons in Small Space

Gleaned From Speeches in Missionary Rallies.

A comprehensive grasp of the Scriptures from Genesis to Revelation finds a purpose of universal evangelism. Every service of a church of Christ ought to be a missionary service. If you would lead in giving you must give.

Lawrence, Kan. Wallace C. Payne.

We have in this rally three missionaries; Weaver from Japan, McLean from Ohio, and Warren from Pennsylvania, and many native helpers of Kansas, all laboring to the one end—that this mind be in us which was also in Christ.

George E. Lyon.

State Secretary of Kansas.

Add mission study to the work of your young men's and young women's Bible classes and put the romances of missions into your Bible school library for the girls and boys.

Myron C. Settle.

Bible School Secretary of Kansas.

Why am I interested in missions? Principally because I have known so many missionaries. Look at the story of the Bolengi Church, and then say whether Dr. and Mrs. Dye were justified in tearing their hearts out by going back to Africa and leaving their little children here? Yes, though Mrs. Dye was so sick for a year that the girls had to come to her bedside to be taught.

Mrs. Wallace C. Payne.

Lawrence, Kans.

About nine years ago I met Dr. McLean in Cairo. Since then I notice you have trebled your offerings. If you will send him around the world again I believe you will be giving a million a year in ten years! The Laymen's Movement aims at \$50,000,000 a year from America for missions. That is an average of five cents a week from each of us. Is that too much?

Dr. J. B. White,

Formerly U. P. Missionary in Egypt.

It is only those who are ignorant of missions that are infidel to the cause of missions.

C. A. Polson.

Jesus Christ belongs to all ages as to all lands. His universality is seen in his teachings, his sympathies and his plans. The beauty of Christianity is its holiness, its strength is its universal purpose, its crown is its unselfish love.

Homer Foltz.

Topeka, Kan.

Modern missions is the most successful of all our church work. Witness the number of converts, the genuineness of their Christian lives and the martyrdom of thousands!

L. C. Harris.

Logan, Iowa.

The great work of the church is to go and tell the world of Christ. Stamped upon the constitution, organization and offices of the church is the missionary purpose of its existence. If we want to be angels over there we must be missionaries here. If we have a plea that justifies our existence, we must be the most missionary people in the world.

C. L. Milton.

Lawrence, Kan.

Look or go blind, act or die, do the work of Christ or perish. The life of too many churches is sterilized by being self-centered.

C. C. Cole.

Ablene, Kan.

The qualification for an elder in some churches is that they should not give to missions and protect the other members from giving.

A. McLean.

How good it would be if all our energy could be expended on saving the heathen instead of saving the church! I believe that "far-off divine event" is coming near, but it will be because the power of God will break forth, not man!

Mrs. Louise Kelly.

Emporia, Kan.

Our American Sewing Machine Company has more branches in Osaka, Japan, than the total number of chapels and churches.

C. S. Weaver.

Osaka, Japan.

We need to exchange our coin into the currency of heaven, where we are going to live.

O. M. Torrants.

Modale, Iowa.

Missions are indispensable to the individual because Christianity is unselfish. The missionary church grows; the nonmissionary church dies. There can be no Apostolic Christianity without a world-wide missionary spirit.

Manhattan, Kan. W. T. McLain.

Everybody was interested in foreign affairs during the Russo-Japanese war; why not when the church militant is carrying the banner of King Jesus to ascendancy in all nations?

Woodbine, Iowa.

B. F. Hall.

FOREIGN MISSIONARY STATISTICS OF THE WORLD.

The latest statistics of the combined Foreign Missionary effort of the Protestant world shows the following:

Stations and out-stations...	\$3,582
Number of missionaries.....	15,178
Native helpers	92,442
Communicants or native church membership	1,598,644
Added last year	137,714
Number under instruction....	1,272,383
Total amount contributed for Foreign Missions by all Christendom last year.....	\$21,418,869

These figures show a gain of nearly \$3,000,000 over the total receipts of the previous year. The native contributions in the missions connected with the societies of the United States amount to the noble sum of \$1,339,300. It should be kept in mind, however, that statistics of this kind can not possibly present the full extent and influence of the work accomplished by missions, since there are results of far-reaching importance which can not be tabulated, which are witnessed in every mission field.

Religious Statistics of the World.

Protestants	166,066,500
Roman Catholics	272,638,500
Greek Church	120,157,000
Jews	11,222,000
Mohammedan	216,630,000
Heathen	800,000,000
Total population of the globe	1,623,446,000

Among the New Books

"Tuberculosis," Prize Essay by S. A. Knopf, M. D., Fred P. Flori, 514 E. 82d Street, New York City. 25 cents in paper, 50 cents in cloth.

This pamphlet of 104 pages is the prize essay submitted to the International Tuberculosis Congress at Berlin. The prize was 4,000 marks, or \$1,000. It has since been widely published in the different languages with the purpose of staying as much as possible the ravages of consumption. It is full of suggestions to those afflicted, and to those who wish to avoid the danger of contagion.

The Way of a Man, by Emerson Hough. New York. The Outing Publishing Co. pp. 345. \$1.50.

Readers of Mr. Hough's "The Mississippi Bubble," will open this book with anticipation of graphic and picturesque

descriptions of American life in early days, and they will not be disappointed. The hero is a young Virginian, whose early tragic loss of a revered father compels him to make a long journey to the then unsettled West in order to find Colonel Meriwether, commander of the United States troops on the Indian frontier. The time is just at the opening of the rebellion, and the heated state of politics forms a portion of the background of the story. In the journey across the plains John Cowles meets and falls in love with the daughter of the man he is seeking, who was his father's partner in extensive land operations in West Virginia. The complications arising from a previous engagement with a Virginia girl, the separation of Cowles and his new sweetheart from the caravan and their romantic and unconventional life together during months of

wandering in the wilderness, on the overland journey, form a series of exciting incidents which gather momentum until they reach a romantic sequel back in Virginia. There is not a dull page in the book.

Poems and Songs, by Thomas Curtis Clark, St. Louis, The Christian Publishing Company.

This volume includes seventy-five poems by an author whose writings are familiar to readers of The Christian Century, for a number of his poems have appeared in its columns. Among some of the titles are "The Way That Leads Back Home," "Island of Dreams," "My Pilot Knows," "Three Lullabies," etc. The book is bound in silk cloth with gold top and is printed from handset type. A delightful volume both in content and mechanical makeup.

Lesson Text John 4:43-54	The Sunday School Lesson The Nobleman's Son*	International Series 1908 Feb. 16
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The Nobleman's Son.

The interview between Jesus and the woman of Samaria took place on the journey northward from Judea to Galilee. The latter was the northern of the three provinces into which Palestine west of the Jordan was divided. As we have already seen, Jesus' departure from Judea was occasioned by the imprisonment of John the Baptist, which turned public attention from the preacher of the desert to the Man of Nazareth. More than this, Jesus was as fearless in denunciation of evil as his great forerunner, and was likely to be in the same danger that had overtaken John, owing to the anger of Herod's court at his outspoken denunciation of their sins. The conversation with the woman at the well led to a two days' stop in Sychar. Then Jesus went on into Galilee, braving the likelihood of neglect on the part of his own people, for he himself was a Galilean.

Not Without Honor.

But when he arrived in the north the people of his native district received him with honor. He had remarked that no prophet is honored in his own land; but the Galileans with their impulsive friendliness were more strongly attracted to him than were the men of Judea. For once the proverb seemed wrong. These northerners had many of them seen Jesus and Jerusalem, and his words and works had prepared the way for their welcome when he arrived in the north.

His return into Galilee was to the town of Cana, where he had relieved his mother's suspense by providing wine at the marriage of some member of their family. From that gala occasion they had all gone down to Capernaum on the seashore, at the northern end of the sea of Galilee. Perhaps, however, Jesus' mother had returned to Cana during his stay in Jerusalem, and he now came to take her to their home in the larger town by the sea.

The Official's Request.

But while he was in the mountain village of Cana an official of the government of Herod Antipas, having heard of his fame as a healer, came to him and begged him to go down to Capernaum where his son was very sick. Perhaps he had heard that Jesus was returning from Judea and that in the south he had cured many sick people. At any rate he begged of him a visit to his home. There is nothing to indicate that he was one of Jesus' followers, but in these early months of our Lord's ministry the line between his disciples and the rest of the people was not very clearly drawn. None of the people were hostile to him as yet. The Pharisees had not created a sentiment of hostility against him. It was quite natural therefore that this nobleman should seek from him, even though he was a stranger, that assist-

H. L. Willett

ance which none of the physicians he had employed could render. The child was desperately sick, at the point of death; a father will break down all reserves of hesitance at a crisis like that.

An Impatient Father.

The answer of Jesus to his request seems at first sharp and severe. It could hardly be supposed that the nobleman was merely seeking for a sign of Jesus' power. Perhaps the Lord was disappointed that he should be sought merely as a healer of disease rather than as a teacher sent from God. Perhaps to his words of rebuke for mere curiosity, the love of the miraculous, were addressed more to the multitude than to the nobleman. It is evident that they formed the text of a considerable discourse. The nobleman was all impatient to have Jesus leave for Capernaum. Every moment seemed an age to him until they started. At last, as Jesus still continued to speak, he interrupted him with an urgent request that he would come at once lest they should be too late.

The Test of Faith.

Jesus turned to him with a word of comfort which showed at once that there was no necessity, nor was there any intention on his part, of going down to Capernaum with him. He said, "Go thy way; thy son liveth." The father was to return to his home confident that the power of Jesus had been exercised in his child's behalf. This was putting his faith to a severe test. If Jesus did not go and there should be any failure of his healing power at that distance, it would be impossible to return to secure his personal presence before the child died. But he did not hesitate when Jesus bade him return in confidence to his home.

Down to the Sea.

He started down from the hill-region of Cana to the sea. This wonderful body of water lies in the hollow of the hills six hundred feet below the level of the Mediterranean. It was the scene of much of Jesus' ministry. Upon its waters he often rode in the little sailing vessels owned by his fisherman disciples. On its margin were the most thriving cities of Galilee. The only one of them which now survives, Tiberias, was just rising into being in Jesus' day; all the others have disappeared. So totally have these sites vanished that it is still an eagerly debated question whether Capernaum is to be identified with the ruins at Tel Hum near the Jordan on the northern border of the lake, or with Khan Minyeh two miles to the west.

The officer made his way down the road to Capernaum with anxious heart. It was the day after Jesus gave him the assurance. Their conversation had been held at one o'clock, and on the following morning as he was nearing Capernaum he was met by some of his own household who assured him that his son was past the crisis of his disease and would recover. It must have seemed like life

from the dead to him. Upon inquiry he learned that the very hour at which he began to mend was that in which his own conversation with Jesus had taken place. The proof was complete; at least it seemed to him no mere coincidence, and his faith took hold upon the Lord with love and reverence.

Centurian and Nobleman.

The reader of this narrative will instantly recall the story of the centurian's servant in the synoptic Gospels, as given in Matthew and Luke. The scene of this healing is Capernaum. In this case also Jesus is requested by a stranger to heal a member of his family, and when the Lord assures him that a visit is unnecessary he accepts with cheerful faith the assurance Jesus gives. In both instances the emphasis is upon the faith of one who was not of Jesus' circle, and in both instances such faith, not always found even among his own disciples, was a comfort to the heart of the Lord. His joy in the acceptance of his word without question is one of the interesting and almost pathetic features of a ministry so little understood by even his best friends.

Daily Readings. Mon., Christ's mission to heal, Luke 19:1-10. **Tues.,** A Physician for all, John 12:20-36. **Wed.,** Cures blindness of soul, Isaiah 35:1-10. **Thurs.,** Cures leprosy of soul, Mark 1:35-45. **Fri.,** Heals through faith, John 3:1-15. **Sat.,** Power over disease, Luke 7:1-10. **Sun.,** Power over death, John 11:32-45.

COMFORT BY THE WAY.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean—my strength and stay—
I can forget the sorrows of the way.

Thoughts of His love! The root of every grace,
Which finds in this poor heart a dwelling place,
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of his coming! For that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, and midnight shadows flee,
And what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my strength, my stay—
I can forget the sorrows of the way.

—Author Unknown.

"In character, in manners, in style, in all things, the supreme excellence is simplicity."

*International Sunday School Lesson for February 16, 1908: Jesus heals the Nobleman's son, John 4:43-54. Golden Text: "The man believed the word which Jesus had spoken to him, and he went his way." John 4:50. Memory verses, 49, 50.

Scripture I Cor. 2:1-16	The Prayer Meeting Medical Missions	Topic for Feb. 19
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Dr. Elliott I. Osgood, Medical Missionary at Chu Cheo, China, has written a tract on "The Key that Unlocks the Door of Heathenism." In him we have an eye-witness of medical missions. I shall therefore give his words on their value.

The Need.

The scale of living is so low and the ignorance so dense, that when an animal dies it may be cut up and used for food. Death stalks in the path of such gross ignorance. The kitchen refuse is thrown out at the front door and forms into a cesspool; the result is typhoid fever. There is no relief from pain but the deadly opium pipe. The number of its victims is increasing at an appalling rate. A diseased eye is farther irritated by dirty hands and clothes until the eyelids are drawn in by the cicatricial tissue. The final result is opacity of the cornea. Ingrowing toenails become an adjunct of bound feet, making the large toe a festering sore. Abscesses, ulcers, fistula, and all their relation, run riot under the cover of dirty, gummy plaster. Their repulsive appearance is hid from the human eye, but natural drainage is denied, and the vitality is weakened by the poison forced back into the system. A piece of injured or diseased bone must be allowed to slowly disintegrate and discharge itself in the form of pus.

Silas Jones

The Results.

Common laborers have refused pay for little helps rendered to the doctor, because of his kindness to them. Mighty evangelists have come from the ranks of opium sots, saved by the foreign doctor from the toils of the opium demon. Thousands caught their first glimpse of the Christ at the hospital and are humbly following him today.

The large part of the servants and assistants employed in the hospitals are taken from the ranks of those who have themselves been healed. These have learned the ministry of love from the medical missionary and are pouring it out upon others who are now suffering as they once suffered.

Grateful patients in the higher classes subscribe willingly to the mission hospital and found others at their own expense among the poor people. The men called to man these new hospitals are the students of the medical missionary. They carry their religion as well as their medical skill into the new sphere of activity.

The medical missionary bears a heavy responsibility in the developing of the new church. Upon him must fall the

duty of instructing these babes in Christ in lessons of cleanliness, social purity, care for the sick, and sanitary science. He becomes the family doctor to the church. They are learning that disease is not caused by the spell of evil spirits over the body. Christian medicine is an enemy to all quackery, superstition, exorcism, and witchcraft. Wherever it has come, these tools of Satan have been broken. Physiologies and anatomies have been translated into almost as many languages as the Bible, introduced among the people and taught in all mission schools. The hospital has become a school for teaching the science of health.

It is no small thing that strength and health, skill and learning, tenderness and sympathy, wealth and personality, should be given freely to the destitute and decrepit, to the foul and vile, to the poor and homeless. The medical missionary in the midst of the multitudes crowding around and on their bended knees imploring his ministrations in their behalf, is not unlike Him who made the blind to see, the lame to walk, cleansed the lepers, unstopped the ears of the deaf, raised the dead and preached the Gospel unto the poor. "I was naked and ye clothed me; sick and ye visited me; in prison and ye came unto me."

Scripture Matt. 25:31-46	Christian Endeavor Prisoners and the Poor	Topic for Feb. 16
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Tell some cheering facts about Prison Endeavor.

Describe Christmas and Thanksgiving work for the poor.

Tell of Endeavor help to the famine-stricken.

It is difficult for us in our plenty and abundance to realize how hard is the lot of multitudes of our fellow creatures who live where the conditions of life are harder than ours. In the last great famine in India there were 1,500,000 deaths reported officially. One of our papers stated recently that "in 1833, 200,000 out of 500,000 population in Gan-tun died; in 1837 and 1860 the deaths in northern India were respectively 1,000,000 and 200,000; in 1866 one-third of the 3,000,000 inhabitants of Orissa perished. The famine years of 1869, 1877 and 1878 cost 1,200,000, 5,000,000 and 1,250,000 lives. In 1897 there were 3,000,000 on relief; in 1899-1900, 6,200,000. These figures are so vast that they are hard to comprehend. If some disaster were to render all the inhabitants of the state of Pennsylvania helpless and were to sweep to death every human being in the state of Louisiana, we should better understand their awful meaning.

And now another famine hangs over the great section of northern India

known as the United Provinces. A missionary writes from Allahabad:

"There has been no rain in the United Provinces since the end of August. This has resulted in the almost total failure of the autumn crops and it has not been possible for cultivators to sow the wheat crop which is the main crop of the year. A period of great destitution is upon us. There is no work for those who depend upon field labor for their daily bread, and they are already suffering the pangs of hunger.

"It is probable that the famine will be more severe than that of 1897. The rainfall in Fatehgarh in 1897 was twenty-five inches, and this year it has been only twelve inches."

Surely the spirit of Christ which led Christian people in America to give hundreds of thousands of dollars to India during the last great famine will prompt generous gifts now.

The Presbyterians and the Methodists, and the Woman's Union Missionary Society have missions in this part of India and money can be sent out through them or any of the missionary societies.

Why do we not have great famines like these in the United States? It is not altogether because we live in a temperate zone and have railroads. There is food in India and there are railroads

to carry it. The great trouble is the poverty of the people. And Christ came to relieve poverty. He has done so. Wherever his love is in men's hearts and his Spirit in their lives, prosperity and plenty have come to the nation. When the gospel has prevailed over India and its people have come to live by the law of Christ, there will be no more such great famines there.

But even in Christian lands there are multitudes of the poor and there are prisoners also, poverty and crime alike being here because we have not fully lived by the law and love of Christ. Those who are Christ's have their duty, accordingly, to the prisoner and the poor in our own land.

Have we imprisoned any man or has he been imprisoned at our consent? Have we done aught for such a prisoner?

Have we heard it?—Sunday School Times.

Daily Readings.

Monday—A prisoner who craved ministry (Philemon 1-13). Tuesday—Chained in prison (Acts 12:4-11). Wednesday—A Prison Endeavorer (Gen. 40:1-8). Thursday—Preaching to the poor (Luke 4:16-22). Friday—Not grudgingly (Deut. 15:8-11). Saturday—A good example (Acts 9:36-43). Sunday, February 16, Ministering to the prisoners and the poor (Matt. 25:31-46).

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The brethren in Clay Center, Nebr., have raised over \$400 on the church debt.

A new church has been organized at Lillian Postoffice, near Broken Bow, Neb.

Milligan Earnest, of Roanoke, Ala., is the new pastor in North Birmingham, Ala.

C. B. Cox has resigned at Belvidere, Neb. He will be succeeded by C. F. Rose.

The Jefferson St. Church, Buffalo, N. Y., had a mortgage burning service in January. B. S. Ferrall is pastor.

The church in Ballard, Wash., has received 100 new members since A. L. Crim began his pastorate last August.

Charles Reign Scoville lectured last Monday in the Auditorium, Lincoln, Neb., on "A Night with the Mohammedans."

The church in Salina, Kas., of which David H. Shields is minister, gave an offering of \$40 for the cause of education.

Miss Carrie Ray and O. A. Adams were married recently in Sheridan, Wyo. Mr. Adams is pastor of the church in that city.

Dr. Wm. Thompson, 123 N. 9th St., Waco, Texas, is an evangelist of ability, who has open dates for meetings in Illinois.

Geo. E. Hicks, formerly minister in La Porte, Ind., is now in the Anti-Saloon League work with headquarters at South Bend, Ind.

David H. Shields, Salina, Kas., made an address to one hundred and twenty-five men of the men's class in Bellville, Kas., recently.

Joseph A. Kay is helping Wm. Cunningham and the East Side Church, Sumner, Ill., in special meetings, which began last Sunday.

A re-dedication service was held in the Pittsfield (Ill.) Church last Sunday. W. E. Spicer is the pastor and preached the dedicatory sermon.

The First Church and the Lennox Avenue Church, New York City, held union services last Sunday evening, Rev. J. P. Lichtenberger preaching.

The work of the Hillside Church, Indianapolis, Ind., continues to prosper. Charles M. Fillmore is pastor. The church raised in all departments last year \$2,250.

Gilbert J. Ellis ended two years' service in Payson, Ill., and began work January 1st at Carrollton, Ill. The church is not a large one, but is working with enthusiasm.

W. C. Bower, pastor of the Tabernacle Church, North Tonawanda, N. Y., is preaching in a meeting with the First Church, South Bend, Ind. George W. Henry is pastor.

W. W. Denham, who has been pastor of the church at Elkhart, Ind., for seven years, has accepted a call to Carthage, Ill., and will begin his work in the latter place about April 1st.

The Sunday schools of the First Church and the Bethany Church, Lincoln, Neb., are in a lively contest. The school of the First Church has best of the honors by a little so far.

Attractive services are being held in the Independence Blvd. Church, Kansas City, for young people. Dr. Combs is preaching timely sermons, which will appeal to young men and women.

Sixty men of the church in Keokuk, Ia., enjoyed a banquet recently. The chief speakers were S. G. Buckner of Canton, Mo., J. T. Shreeve, of Memphis, Mo., and the local pastor, M. J. Nicolson.

De Loss Smith, who has charge of the music in the Central Church, Des Moines, Ia., is teaching in the Des Moines Musical College, and contemplates the organization of training school for singing evangelists.

Charles E. McVay will sing in a four weeks' meeting for the Stuart Street Christian Church of Springfield, Ill., beginning March 1. C. C. Sinclair is the minister. F. W. Burnham will do the preaching.

The Sunday schools of the Queen Anne and the University Place Churches, Seattle, Wash., are engaged in a contest, which promises to increase greatly the size of the schools and the interest in their work.

Now is the time to plan carefully to reach your apportionment for Foreign Missions the first Sunday in March. More than 1,000 churches raised all they were asked last year. The number will be increased this year.

Foreign missionary rallies, missionary sermons, the discussion of foreign missionary questions, all leading up to the March offering, is now the order of the day in all our churches. The growing interest is deep and widespread.

Services of the Disciples in the city of Manchester, N. H., are held in the Odd Fellows' Hall. Earl M. Todd is gaining a hearing through two strong series of sermons. The first, on "The Gospel for Today," is followed by one on "The Coming Church."

The indications point to a widespread observance in the local churches of the Foreign Missionary Rally, Sunday night, February 23. This is an opportunity for every church to have an exceedingly interesting and profitable service with local talent.

The office of the Foreign Society, Cincinnati, Ohio, is a busy place these days. March offerings supplies are going out in large quantities. They are sent free. They are sent only to churches ordering them. The aim of the society is to be helpful to those interested in the world's evangelization.

Dr. J. J. Harper, who was president of the Atlantic Christian College, and a man of much influence in the cause of the Disciples in that state, passed away Jan. 17th. His mantle as president of the college has fallen upon Jesse Cobb Caldwell, who has already assumed the responsibilities of his new office.

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Butterick Building, New York.

Beginning February 16th, John R. Ewers, pastor of the First Church, Youngstown, O., will hold special meetings for the Central Church, Peoria, Ill. Miss Ida Mae Hannah, of Cincinnati, will direct the music. This is the second time Mr. Ewers has been the helper of H. F. Burns, the pastor, in special meetings.

L. A. Chapman has resigned as pastor in Mount Pleasant, Ia., and will leave that field May 1st. In eighteen months one hundred and twenty persons have been added to the church. Mr. Chapman is open for engagements elsewhere. He mentions the notably harmonious spirit of the congregation and the efficiency of its officers.

E. M. Gordon and his wife, Dr. Anna Gordon, missionaries of the Foreign Society to Mungell, India, have just returned to America on furlough. Their address at present is 4020 Powelton avenue, Philadelphia, Pa. Mr. Gordon is available for missionary addresses in the east. He has a great message. The First Church, Louisville, Ky., E. L. Powell, pastor, supports Dr. Gordon.

P. C. Macfarlane, of Alameda, Cal., by his vigorous blows for righteousness has won for himself a place of influence in the civic affairs of that community. A recent sermon expressing his frank views in denunciation of the decision of the court in the extortion cases was published in the San Francisco Call and drew the fire of lengthy editorial comment on his vigorous disapproval of the action of the court.

No man ever before stirred our churches more thoroughly on foreign missions than Dr. Royal J. Dye of Bologni, Africa. He speaks out of eight years' experience in a simple, artless way that carries conviction and creates interest. The demands upon him for addresses are unprecedented. The first Lord's day in March, he will be at Eureka, Ill. He may visit Denver and some of the churches in Colorado, later.

Very extensive plans are being made for a great home-coming at Hiram, O., next June, in connection with the commencement exercises of Hiram College. Wednesday, June 24, will be given up to the reunion purposes. A large committee of citizens has the matter in charge. It is believed that hundreds of old residents and students who have been away for years, will return to Hiram on this occasion. An effort is being made

to secure Hon. James R. Garfield, Secretary of the Interior, as one of the speakers of the day. Mr. Garfield was born in Hiram. His father, President James A. Garfield, was a student in the Eclectic Institute and later president of that institution. He was a trustee of Hiram College at the time of his death.

L. L. Carpenter of Wabash, Ind., dedicated the new and beautiful house of worship at Columbia, the capital of South Carolina, on Lord's day, Jan. 26th. It was the greatest day in the history of the church at Columbia. Bro. Carpenter reports the most liberal giving on the part of the members of the church, in proportion to their means, of any dedication he has ever attended. Every member of the church, old and young, gave liberally. Stanley R. Grubb is the very successful pastor at Columbia.

The Central Christian Church at Warren this year has taken subscriptions for so much a week for current expenses, and so much per week for missions, and will endeavor to train people to pay their missionary subscriptions by weekly contributions throughout the entire year, as gifts to current expenses are made. The duplex envelope system is used. The church believes that it is easier for most persons to give, for example, ten cents a week for missions than to give \$5 at one time. The subscription card used is a very ingenious one.

The Men's Club meeting, held January 22, Central Church, Warren, O., was devoted to preparation for the meeting to be begun February 22, by John L. Brandt of St. Louis. An excellent supper was served to one hundred men, after which the topic of the evening, "How the Church May Reach Men," was discussed from various standpoints. It proved to be a great meeting. The Central church adopted as their motto last fall, "Our purpose this year to reach men." J. E. Lynn is the pastor. Special attention has been paid to classes for men, young men and boys in the Bible school, with good results.

J. W. Reynolds is closing a successful pastorate with the First Christian Church of Clinton, Ill. During his ministry the congregation has paid off an old debt of eight hundred dollars, all departments have prospered, one hundred and thirty-five have been added to the church, missionary offerings have increased and all financial obligations met promptly. The board was increased from nine to nineteen members and organized into committees. Feb. 9th the elders and deacons will be ordained. Bro. Reynolds has received a unanimous call to the First Church, Salem, Ohio, for a number of years. The congregation numbers more than seven hundred members, being the largest church in the city. We predict a very successful work in this new field.

ANNUAL MEETINGS.

Jefferson Street Church, Buffalo, N. Y.

The Jefferson Street Church is but 17 years old. From its birth it has been a child of promise. At the annual meeting held, January 22, a mortgage of \$2,300 was burned in the presence of a great congregation by its senior elder, B. Williamson. Of the charter members seven were present in seats of honor.

The first Bible school superintendent was there and spoke helpfully. The good reports made showed that \$6,000 had been raised during the year. The Bible school had made fine progress; a new mission school had been established on Kehr street, and since its birth, nine months ago, has averaged 117 in attendance. There have been 77 added to the church, 66 by primary obedience. Six of the Centennial aims have been reached. The church is a living link in the F. C. M. S. and will aim to become the same in the A. C. M. S. by 1909. A Bible school revival, in progress at the time of the meeting, with Miss Eva Lemert of St. Louis, as leader, is revealing the possibilities of this great field. On January 26 (a bad day), the Jefferson Street School was the largest in this great city and reported but 31 visitors, among the number present. The church is united and happy and expects to go on!

Fredonia, Kansas.

The report of the First Church. Total money raised for all purposes \$8,500. Number of additions 292. Bible school more than doubled. Total membership 465; new church building, including lot, worth \$12,000. The church faces the new year hopefully.

H. M. Johnstone,
Minister.

BALTIMORE LETTER.

The churches of Baltimore were recently blessed by the presence of Bro. Stephen J. Corey and his helpers in a Missionary Rally held in the Christian Temple. Bros. F. M. Gordon of India, Fred E. Hagin of Japan, and Robt. N. Simpson of the Chestnut St. Church, Lexington, Ky., with Bro. Corey, compose a quartet who have certainly had a vision of world-wide evangelization, and their one aim is to give to the churches of our great brotherhood a similar vision. The afternoon session was not so well attended, but a splendid, responsive audience participated in the feast of good things at night.

There was quite a demand for Bro. McLean's latest and best book, "Where the Book Speaks." This volume is a distinctive contribution to the missionary literature, and in our humble judgment, the present output has been very much enriched by Bros. McLean's book.

The East is generally spoken of and looked upon as a very difficult field, and it does stride along with majestic step. But we must remember the East is old—and age is not expected to move with the sprightliness of youth. And yet, the results of Bro. Ainslie's work in building and equipping Christian Temple, can not be surpassed in any western field. He has a magnificent plant, and a people alive to and energetic in every good work.

One month's stay in this city has been too short a time to acquaint myself with all of our churches and the situation generally. Let me have a word with you more particularly concerning the 25th St. Church. As every reader of The Century knows, there are years of struggle and sacrifice, of burdens and toil necessary to plant a church in a great city. Our people first of all, bought a lot—one of the most desirable sites in the city—in the midst of a rapidly growing resident section, whole blocks of which have been covered with handsome dwellings within the last two

years. Then too, we are but a short distance from the great Johns Hopkins University and the famous Woman's College of Baltimore.

A temporary building was erected which in a short time became inadequate both for the rapidly growing community and the needs of the congregation. Consequently, repairs and enlargement became imperative. Repairs of a more permanent nature were made which cost about \$12,000. The congregation being small and all hard working people, has strained every nerve and sinew and worked as those only can appreciate who have been and are in a similar struggle. About \$3,400 of this \$12,000 is still unprovided for. But the Church Extension Board has kindly consented to grant us a loan of \$2,000, provided we raise the other \$1,400. The notes for this latter amount are held by contractors and firms here in the city. They are pushing us sorely, and almost daily for their money. And is it not humiliating to be "dunned," and have not the wherewith" to "settle up." One firm has gone so far as to threaten the sale of our property.

Now I have recently sent out one thousand circular letters to the friends of the plea for Christian Unity. Thus far about \$200 has been received, every dollar of which is most gratefully received and truly appreciated, but we lack about \$1,200 yet. My brother, sister, if you should read this and can possibly spare one dollar or more, will you not send it immediately to me c/o 25th St. Christian Church? Bro. Ainslie has been in Baltimore about eighteen years, and he says, we have the brightest prospects of any young congregation from Richmond, Va., to Boston, Mass. Help the church over this crisis in its history, and you will be all the happier and richer, and the congregation better prepared to do a work commensurate with our opportunities.

Trusting our appeal will meet with your hearty response, and thanking you in advance for any offering with which you may favor us, I am,

Yours most fraternally,

L. B. Haskins,
Minister 25th St. Christian Church.
340 E. 25th St., Jan. 31, 1908.

PANTRY CLEANED.

A Way Some People Have.

A doctor said:—

"Before marriage my wife observed in summer and country homes, coming in touch with families of varied means, culture, tastes and discriminating tendencies, that the families using Postum seemed to average better than those using coffee.

"When we were married two years ago, Postum was among our first order of groceries. We also put in some coffee and tea for guests, but after both had stood around the pantry about a year untouched, they were thrown away, and Postum used only.

"Up to the age of 28 I had been accustomed to drink coffee as a routine habit and suffered constantly from indigestion and all its relative disorders. Since using Postum all the old complaints have completely left me and I sometimes wonder if I ever had them."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Pure Food

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absolute purity of**

GRAPE-NUTS

Every analysis undertaken shows this food to be made strictly of Wheat and Barley, treated by our processes to partially transform the starch parts into a form of Sugar, and therefore much easier to digest.

Our claim that it is a **"Food for Brain and Nerve Centres"** is based upon the fact that certain parts of Wheat and Barley (which we use) contain Nature's brain, and nerve-building ingredients, viz., **Phosphate of Potash**, and the way we prepare the food makes it easy to digest and assimilate.

Dr. Geo. W. Carey in his book on "The Biochemic System of Medicine" says:

"When the medical profession fully understands the nature and range of the phosphate of potassium, insane asylums will no longer be needed.

"The gray matter of the brain is controlled entirely by the inorganic cell-salt, potassium phosphate.

"This salt unites with albumen, and by the addition of oxygen creates nerve-fluid, or the gray matter of the brain.

"Of course, there is a trace of other salts and other organic matter in nerve-fluid, but potassium phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life. Therefore, when nervous symptoms arise, due to the fact that the nerve-fluid has been exhausted from any cause, the phosphate of potassium is the only true remedy, because nothing else can possibly supply the deficiency.

"The ills arising from too rapidly consuming the gray matter of the brain cannot be overestimated.

"Phosphate of Potash is, to my mind, the most wonderful curative agent ever discovered by man, and the blessings it has already conferred on the race are many. But 'what shall the harvest be' when physicians everywhere fully understand the part this wonderful salt plays in the processes of life? It will do as much as can be done through physiology to make a heaven on earth.

"Let the overworked business man take it and go home good-tempered. Let the weary wife, nerves unstrung from attending to sick children or entertaining company, take it and note how quickly the equilibrium will be restored and calm and reason assert her throne. No 'proving' are required here. We find this potassium salt largely predominates in nerve-fluid, and that a deficiency produces well-defined symptoms. The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits and grain. To supply deficiencies—this is the only law of cure."

BRAIN POWER

Increased by Proper Feeding.

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for 8 years while nursing my four children, had insufficient nourishment for them.

"Unable to eat breakfast I felt faint later, and would go to the pantry and eat cold chops, sausage, cookies, doughnuts or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my 10 months old baby, who soon grew as fat as a little pig, good natured and contented.

"I wrote evenings and feeling the need of sustained brain power, began eating a small saucer of Grape-Nuts with milk, instead of my usual indigestible hot pudding, pie, or cake for dessert at night.

"I grew plump, nerves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

Please observe that Phosphate of Potash is not properly of the drug-shop variety but is best prepared by "Old Mother Nature" and stored in the grains ready for use by mankind. Those who have been helped to better health by the use of Grape-Nuts are legion.

"There's a Reason"

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Battle Creek, Mich.

WISE CLERK

Quits Sandwiches and Coffee for Lunch.

The noon-day lunch for the Department clerks at Washington, is often a most serious question.

"For fifteen years," writes one of these clerks, "I have been working in one of the Gov't Departments. About two years ago I found myself every afternoon, with a very tired feeling in my head, trying to get the day's work off my desk.

"I had heard of Grape-Nuts as a food for brain and nerve centers, so I began to eat it instead of my usual heavy breakfast, then for my lunch instead of sandwiches and coffee.

"In a very short time the tired feeling in the head left me, and ever since then the afternoon's work has been done with as much ease and pleasure as the morning's work.

"Grape-Nuts for two meals a day has worked, in my case, just as advertised, producing that reserve force and supply of energy that does not permit one to tire easily—so essential to the successful prosecution of one's life work." "There's a reason."

Name given by Postum Co., Battle Creek, Mich. Read the "Road to Wellville," in pkgs.

THE HUB OF THE EMPIRE STATE.

The work in the various churches of Central New York moves along nicely. This is the season of special meetings and already several very good ones have been held. Arthur Braden, assisted by J. E. Sturgis, of Auburn, Ind., has had an excellent meeting in Auburn with more than forty additions. This is the third meeting he has held since he assumed the pastorate twenty-seven months ago. In all over 200 have joined the church since his work began in Auburn.

The Second Church, Rochester, J. F. Green minister, is also in a fine meeting. J. S. Raum, of Upper Troy, is the evangelist. At last reports there were 30 additions.

The Rowland Street Church, Syracuse, began a meeting last Sunday and in the first three days there were nine additions. The pastor, C. R. Stauffer, is doing the preaching, assisted by Mr. Thos. Kenan, of Central Church, as leader of singing. The Sunday School has grown until it taxes to the limit the building.

The Brewerton Church hopes to begin a meeting in a couple of weeks, borrowing Thos. Wood, the minister at Trolly, for the evangelist.

South Butler, F. H. Reed minister, hopes to hold a series of meetings in February.

Central Syracuse brings Miss Eva Lemert, of St. Louis, for a Sunday School rally February 9, which if successful, will be followed by a series of meetings led by the pastor.

The annual Foreign Missionary rally was held in Central Church, Syracuse, Tuesday, January 28. Bros. Corey, Simpson and Hagin from abroad, and Bros. Chamberlain, Wood, DuBois, Burgan, Braden, Stauffer and Smith from this vicinity brought messages of cheer and inspiration. About one hundred and fifty attended the sessions. Luncheon was served in the church at noon. These annual gatherings are looked forward to with a great deal of interest on the part of our local members.

In connection with the rally a meeting of the Central New York Ministerial Association was held. As the guest of honor, Dr. W. W. Dawley, pastor of the Central Baptist Church of this city was present. He and the writer have been thrown much together on various lines of union work, and as a result an invitation was accorded both ministers of this city to attend the last meeting of the Central New York Baptist Ministerial Association. This we did, and our cor-

dial treatment made us feel much at home. Dr. Dawley is now attempting to have the constitution so changed as to admit our brethren on equal terms. If successful our two associations will be fused into one. We believe that when the ministers become better acquainted that a long step toward local union shall have been consummated.

Dr. Dawley favors an interchange of pastorates, believing that when Disciples call Baptists and Baptists Disciples' ministers that a long step forward will be made.

And thus are the workers in the heart of this great State laboring to bring the kingdom into the hearts of men.

Jos. A. Serena, Minister.

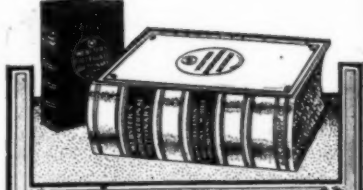
TO THE FRIENDS OF EUREKA COLLEGE.

I would like a personal word with every friend of Eureka College everywhere. February 1, 1908, I became the Field Secretary of Eureka College. I expect and am confident that I will receive the hearty co-operation of Eureka's host of friends. The Board of Trustees of the college selected a campaign committee to have charge of the entire movement. This committee is entirely satisfactory to the Field Secretary, and will give the brethren confidence in the affair. The members of the committee are Ashley J. Elliott of Peoria, one of the leading railroad men of the Mississippi Valley; W. B. Stroud of Eureka, a leading business man of Central Illinois, and F. W. Burnham, pastor of the First Christian Church of Springfield. The details of our campaign have not been outlined, but we are getting ready for the vigorous campaign which we promised the brethren a few months ago. Everything looks encouraging. The readers of this paper have already been made familiar with the preparatory work which has been done in this movement. A few months ago we started in to get eighty people who would pledge \$25 each, for five years, to support the field agent of Eureka College. We have run beyond the eighty mark. We now have ninety-two names on our list, and are continuing this part of the work with the expectation that we will increase our list to one hundred in a very short time. This will give us some extra money for expenses. We are making no great promises, but we can give the brethren the assurances that something will be done. We are going to take the people into our confidence and give them information on every phase of the work as rapidly as we can. It requires a little time to get a movement of this kind on the go. We have a great field in Illinois. We have a college whose record is clean. There is great need in Illinois of enlargement. With this introductory word we hereby pledge ourselves to work and never falter until the campaign aims are realized.

H. H. Peters,
Field Secretary.

Not what we give, but what we share.
For the gift without the giver is bare.

—Lowell.



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From Our Growing Churches

TELEGRAMS

Ashland, O., Feb. 3.—Just begun meeting C. A. Pierce. Big storm to-day. Fine audience with thirteen additions. 17 to date.

Bruce Brown.

Elmira, N. Y., Feb. 2.—Seven confessions last service at Wellsville. Sixty in all. Begin with C. C. Crawford here to-night.

John T. Brown.

Buffalo, Kas., Feb. 3.—Buffalo's greatest revival. Over one hundred additions. Membership doubled and many more. Church crowded nightly. Richard Martin able Bible evangelist.

R. M. Ainsworth.

Alliance, O., Feb. 3.—Wednesday will close meeting with Fred Nichols. 113 to date. Crowds uniformly great. Overflow meetings held often. Sunday school gleaned one year ago. 95 adults, 25 from sectarianism.

J. E. Dinger,
Minister at Chickasha, Okla., assisted by the Kendalls of Columbus, Ind.

ARKANSAS.

Dardanelle—Closed a four weeks' campaign. New field, but we instituted a church. They will have regular preaching. Dardanelle is one of the oldest towns in the state, and our people have made several failures in the past. They are hopeful now. I am open for engagement.

O. D. Maple,
Evangelist.

FLORIDA.

Tampa.—Three added during the month of January. Money in hand to pay first Church Extension note. Teacher training class organized this week. We begin with ten. S. S. attendance about 50 per cent larger than two months ago.

W. H. Coleman.

ILLINOIS.

Cuba.—Have just closed a very successful meeting at Cuba, Ill., with 63 added and 41 by confession. Fifty of the 63 were adults and many of them were men. Bro. Zellers, the pastor, may continue for a few days. The meeting was hurt some in my having to leave twice to go to Springfield to attend the legislature. A lady evangelist of the United Brethren church came with us during the meeting. She has held splendid meetings and should be employed by some of our churches. My next meeting is with F. E. Smith at Cedar Rapids, Ia.

J. R. Golden.

Heyworth.—The church has just enjoyed a splendid revival meeting in which there were 60 additions. The meeting lasted for three weeks and intense interest was manifested from the beginning. C. J. Robertson, the minister, began the meeting, but during the second week took ill, so his brother, Norman H., of Colfax, came and finished for him. The Sunday school is in a flourishing condition and all are rejoicing over the good work for the Master.

N. H. R.

Pittsfield.—Yesterday was a great day with us. We re-dedicated our church building. It was sadly wrecked the 25th of last July. For one month we alternated between the tabernacle and the

Congregational church. When our meeting was over the Congregational people invited me to occupy their pulpit, their minister having resigned. The two churches worshiped and communed together, their Bible schools worked side by side, as did the C. E. and prayer meetings. This has been a delightful experience and we trust is prophetic of real union of Pittsfield Christians in the sweet bye and bye.

Our new building is a plain, substantial and exceedingly elastic and serviceable structure. Of seventeen rooms, we can open thirteen into one vast audience room, which you may be sure was

"We Shall be Good to Them"

is the response from all over this country. America has pledged itself to be kind to the homeless children of

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Only the unparalleled success in the higher-priced editions makes possible this phenomenally low offer now. ¶ These pictures have received the unqualified endorsement of the leading clergymen and Sunday-School teachers throughout the United States. ¶ Nothing could be more helpful, and interesting, and delightful, when one is reading the Bible, than such a graphic interpretation of sacred stories. ¶ In no other way can the Bible stories be made so real and actual to children. Should be in every home.

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1,634 students last year. A large increase in attendance this year. Right well equipped University buildings. More than one hundred trained teachers in the faculty. Library facilities unequalled elsewhere in Iowa.

Expenses are low—so low that no ambitious young men or young women would find it impossible to attend school here. Many come part or all of their expenses. Students can enter at any time.

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WINTER TRIPS

Via Efficient Train Service of the

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NEW ORLEANS,

The semi-tropical city of unique interest. Mardi Gras, March 3, 1908. Ask for free illustrated book entitled "New Orleans for the Tourist."

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Via New Orleans. Ask for new and handsomely illustrated descriptive Cuban folder giving specific steamship sailing dates for Havana from New Orleans.

HOT SPRINGS, ARK.,

The only line running a daily sleeping car through without change Chicago to Hot Springs, carried out of Chicago on the New Orleans Limited. Dining car service.

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Weekly Excursion Sleeping Car, leaving Chicago every Monday, through from Chicago to Los Angeles and San Francisco via New Orleans and the Southern Route.

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A. H. HANSON,
Passenger Traffic Manager

S. G. HATCH,
General Passenger Agent, Chicago

done yesterday. Not a penny was asked yesterday. The finance committee has managed that without a public appeal. The people dedicated it, Brother Joseph Ruble, one of the elders, leading in the prayer, and the pastor preaching the sermon. There were three confessions and two by letter.

A union Endeavor meeting and a union church service was the joy of the evening service. Rev. Treftz, Luth.; Rev. Martin, Bap.; Rev. Chapman, M. E., and Rev. Hanscom, Cong., and also Bro. C. J. Kindred assisted in the program. Bro. K. was home on the sad duty that took Joseph to Machpelah. One of the best things of the day was a history of the church by Sister Emma Crow. A week of good things is to follow. We will hear stirring addresses from Brethren Thrapp, Rogers, Kindred, Cannon, Campbell and Veach.

I recently assisted Bro. J. D. Williams in a short meeting at El Dara. Brother Williams is a strong preacher. His arguments are kindly and conclusive. Among the good things of the meeting was the raising of the money for a new parsonage which was so much needed. Both New Hartford and El Dara co-operating, have requested Bro. Williams to remain with them.

Brother H. L. Veach has closed a splendid meeting at Independence and is now in a promising one at Time.

Brother J. R. Campbell has organized a new congregation at Atlas of 57 members and will minister half time to them.

Dr. Hardin, who was formerly president of Eureka when I graduated, was a welcome visitor to us last week. He conducted a fine missionary rally, assisted by Miss Josepha Franklin and Dr. Dye. Their messages thrill us with enthusiasm. These rallies are a blessing to the churches. Our brethren in the surrounding churches were in attendance.

W. E. Spicer, Minister.

INDIANA.

Indianapolis.—Twenty-six days' meeting at Remington, Ind. Thirty-one accessions. Owing to certain peculiar circumstances unfavorable to successful work in this place, this was a very successful meeting and the church is rejoicing.

Wm. A. Ward, Evangelist.

IOWA.

Jefferson.—Just closed an 18-day meeting with the church at Jewel with 12 added. Bro. W. C. Cole, the pastor, is a true yoke-fellow. Bitter opposition, but the gospel will win.

D. S. Thompson.

Des Moines.—Ministers' meeting. Central (Idleman), 4 confessions, 1 by letter. Capitol Hill (Van Horn), Schullenberger, evangelist, 11 confessions, 3 by letter, 2 by statement. Grant Park (Horne), 1 confession. Highland Park (Eppard), 1

APPLES

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confession. Ninth and Shaw (Mingus), 1 confession.

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KANSAS.

Dighton.—Two confessions here this week.

Wm. M. Mayfield.

MICHIGAN.

Kalamazoo.—W. H. Hedges just closed an eighteen days' meeting here with 21 accessions. Charles E. McVay of Benkelman, Nebr., had charge of the music. This was a very successful meeting for this field. There were several other revival meetings in progress in the city at the same time. Nearly all of the accessions were grown people. The music was a great attraction in the meeting. Bro. McVay sings next at Rantoul, Ill.

Paw Paw.—Mitchell and Bilby will close here on Sunday after a meeting of three weeks' duration. This is a very hard field here because of the people's prejudice against evangelists and their methods. We have eight churches here in this town and Mead Brothers, Baptists, held union meeting here last year with about fifty additions in all, counting cards that were signed.

We have had 48 additions in our meeting so far of the conservative and moral class, which are very hard for us to reach here. Bro. and Sister Bilby are good social mixers and capable. Their solo work is superb. Bro. Mitchell's sermons are original, thoughtful and convincing, and delivered in a sane way.

E. H. Lindsley.

MISSOURI.

Platte City.—We had six young men make confession yesterday. This makes ten in four weeks at regular services.

Harry E. Tucker, Minister.

NEBRASKA.

Table Rock.—Bro. C. V. Allison, of Mound City, Mo., has just closed a 25-days' meeting with us. This was one of the most successful meetings in the history of this church. Table Rock has always been considered one of the hardest fields in Nebraska. Our greatest need was a spiritual membership and Bro. Allison was the right man to give us this quality. No church will make a mistake in calling this godly man for a meeting. There were 23 accessions.

B. F. Lively.

NEW YORK.

Wellsville.—Evangelist Jno. T. Brown of Louisville, Ky., has been with us in a series of evangelistic meetings, commencing Jan. 5th. He has done us much good. Immediate visible results, about fifty additions, mostly confessions and baptisms and a liberal percentage of adults.

He preaches the gospel plainly, forcibly and in love. He may be numbered in the class that is not large, those who do good and not harm. Bro. Brown leaves to-morrow morning for Elmira, N. Y., where Bro. C. C. Crawford is pastor, and we bespeak for him a splendid meeting there.

A. J. Applebee, Elder.

Upper Troy.—One confession and baptism at prayer meeting last night. Fifty-six additions in our meeting with Columbia Avenue Church of Christ, Rochester, N. Y. Bro. Green a splendid minister and untiring worker. J. S. Raum.

UTAH.

Salt Lake City.—Five persons were received into fellowship Sunday, Feb. 2. Albert Buxton, Pastor.

WASHINGTON, D. C.

Charles E. Smith of Altoona, Pa., has just closed a meeting at 34th Street Church. Ten confessions and four by letter or statement. This was the third meeting in successive years held by Bro. Smith with this congregation. His popularity was proved by increasingly large audiences. Bro. S. is fearless, plain-spoken, and a thorough gospel preacher. His work is substantial and I think I have never known one more skillful in personal work.

Claude C. Jones, Pastor.

WISCONSIN.

Footville.—Six additions in the past few weeks. Audiences gradually increasing. Begin a two weeks' meeting Feb. 9 with home forces.

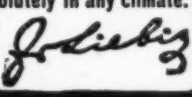
J. Harry Bullock, Minister.

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